

THE
TOLERATION
INTOLERABLE

In a full and clear

ANSWER
To a Nameless Printed LETTER
TO A
MEMBER of PARLIAMENT
FOR
LIBERTY of CONSCIENCE.

2 Pet. 2. 19.

Whilst they promise them liberty, they themselves are the servants of corruption.

Rom. 13. 5

You must be subject— for conscience sake.

1 Cor. 1. 10.

I beseech you, that ye be perfectly joined together in the same mind, and in the same judgment.

Conscientious Subjection is true Liberty.

*Est obedientia hæc non servilis metu, sed charitatis affectu servanda Greg.
Mor. l. 12.*

LONDON,

Printed, by J. C. for Blanch Pawlet, at the sign of the Bible in
Chancery-Lane. 1683.

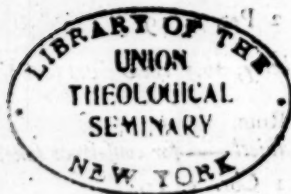
THE
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In a bill and clause

ANSWER
To a Nameless Printed Letter

TO A
MEMBER OF PARLIAMENT
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LONDON:
Printed by J. C. for Blam & Co. at the Sign of the Ship in
Chancery-Lane, 1835.

TO THE
AUTHOR of the LETTER.



Here are three things that give
offence to him that writes a Letter: 1. If his Letter be not answered. 2. If when it is answered, the due title, and surname of the party answered be not observed. 3. If the Letter be left open, and not sufficiently sealed up.

For the first, I pray be pacified, your Letter is answered; if not by him to whom you wrote, yet by another.

For the second, excuse your Answerer, who not so much as by guess or imagination, either knows your name, your place, or calling, or condition; whether of the Laity or Clergie, whether of better or meaner rank; or your Perswasion, whether Romanist, or Independent, or Anabaptist, or of any other Sect: a member of the Church of England, as by Law it stands establish'd, he believes you are not.

And as to the third, your Letter comes to him open out of the Press; and if his Answer ever come at all to your hands, which perhaps it never may, it must come to you out of the Press, or not at all.

How long your Letter hath been abroad in the world he knows not; but hapning to be at the Act at Oxford this Summer, and seeing it lie open upon a Booksellers stall,

To the Author of the Letter.

as open as other Books, he thought it. Wonder indeed he might, to see so small a Book, for a thing so vast and unlimited as Liberty of Conscience: But yet he thought it no wonder to find a Book for Liberty to be unbound. He is sorry to see any man plead for Liberty in licentious times. Though your bellows are crackt, and blow not very well, yet you endeavour by this your Letter to blow up the flame, which may prove fatal to your self, who or whosoever you are. You had done much better, if you had written for duty and obedience to Magistrates and Governors, in which you might have had solid comfort, and inward satisfaction; although we doubt you had less pleased the giddy-headed and prouder sort of people.

And I must say, you have pleaded so weakly and ineffectually for Liberty, that if you can do no better for Government, Magistracy and Obedience, it is better you let it alone. But indeed, what can be said to any purpose in a bad Cause? So I do not so much wonder at you for writing weakly in the Cause, as in writing at all for the Cause; especially at such a season as this: And I shall much mind you of what Zancy sometime said, De libertate periculosum est liberius loqui, ne libertatis prætexit in effrenatam licentiam se homines proripiant.

Farewell.

THE

T H E TOLERATION INTOLERABLE, &c.

T Here are four things to be done by him that Answers a Book short or long : 1. To take the clear and full scope of the Writer; without which, a man shall but shoot at Rovers, and *Andabatarum more*, fight blindfold. 2. To gather out his principal Arguments, by which he would maintain what he drives at. 3. To give a full and satisfactory Answer to those Arguments. 4. In all, to use that *clearness, brevity and sobriety*, as may give satisfaction to searching, studious and Christian mindes. All these four are here *endeavour'd*, and I hope effected, through Gods good blessing.

Begin we with his *scope*; which is, that not onely all diversity of Opinions; but of Religions, should be tolerated : That it is lawful to *enact* for such a Liberty : That Dissenters should not be subjected to any penalty, nor excluded from Publick Offices of trust and profit, in Senate, Army or Court. That this is his aim, see page 8, 9, 10. and other places of his Letter.

Argum. 1. His first Argument is taken from the *Israelitish* Government, till the return from the Captivity; and may be thus framed :

If the Governors of Israel did give that liberty of Conscience, and suffer several sorts of Religions amongst themselves, as he pleads for : Then the Christian Magistrate may and ought to do the same :

But the Governors of Israel did so :

Ergo, *The Christian Magistrate ought, &c.*

Ans. Both Propositions are denied.

I. The Consequence of the *Major*.

1. Because he makes it not to appear, that they to whom Liberty was so granted (if any was) were men of the same *stamp* and temper with our Dissenters; *viz.* men so dangerous : Therefore the case is not the same, if the *Minor* were true.

2. The Christian Magistrate knowing that Christ is not divided, and that Christ and his Apostles command *Unity* above any one thing, may not set up amongst Christians, Religion against Religion; which is not onely a reproach, but destructive to Christianity.

II. The

II. The *Minor* is flatly denied. Nor doth he prove that the *Profelyti Domicilii*, or in the phrase of the Old Testament, the *Uncircumcised Strangers*, had liberty to set up a Religion or Church, opposite to the Religion of the Israelitish Nation: Or if he could prove it, it serves not his turn, seeing the Question is about *Natives*, not about *Strangers* and *Sojourners*. And whereas he saith these *Profelyti Domicilii* were so far from being concluded by *Moses* his Law, that it was death to observe it; I know who said so before him, and believe it is onely founded on *Rabbinical Tradition*. Under Prohibitions the very *Strangers* were concluded, *Ezek. 12. 19.* The seven days of unleavened-bread, the *Stranger* was to eat none, or to be cut off if he did: it's meant of the *Uncircumcised Stranger*, or *House-Profelyte*, *Exod. 20. 10.* nor the stranger within thy gates. *Levit. 22. 10.* The stranger shall not eat of the holy thing. So *Verse 13.* *Levit. 24. 16.* the stranger that blasphemed was to be put to death: And *Verse 22.* *Ye shall have one manner of Law for the stranger, as for one of your own countrey.* See *Numb. 1. 51. & 3. 10. 38. & 18. 4. 7.*

Whereas he tells us they were onely obliged to the seven Commandments of *Noah*, he might have done well to have told his Readers what they were. And because he hath not done it, I shall do it for him, according to the relation of Tradition. The (a) Commandments given particularly to *Noah* from God after the Flood, are but two; viz. Not to eat blood of Beasts; nor to shed mans blood. So the Scripture. As to *Noahs* Commands to his Sons, I have seen in an Author these following, which may as well be seventeen as seven; but it's bare Tradition, and no better.

Hec sunt verba magni Vaudimonis, i.e. Noe. Audite filii nepotesq; mei verba mea: Vos maximis Elari (id est, Deo Opt. Max.) non ingrati, ipsum timeate solum. Ei servite ex mentibus vestris. Ejus altare non poluatur. Animum fratris sui nullus exquirat, sicut fecit Cainus. Sit inter vos vinculum pacis, & nunquam rumpatur; & si non fuerint inter vos dissensiones, omnia prospera succedent vobis. Qui Deum non timeat, & qui a fratribus dissentit, ejiciatur a vobis, quia discordia fratris omnia corrumpit. Nolite provocare Deum in fornicatione, in iniquitate, & in nequitia. Reminiscimini Deum, qui fecit vos, liberavit vos ab aqua, &c. — Ipsum amate solum, & omnia in timore ejus facite. Sacros Ritus & Ceremonias, & omnia que relinquo vobis, custodite semper, eaq; filios vestros docete, &c. *Curtius Inghiramus in Fragmentis Echiuse. Antiquitatum, pag. 175.*

He tells us, "he passes by the times under Herod and his Predecessors, downward from Zorobabel to him."

And well he may, seeing they afford him nothing to the purpose. However, he endeavours a second Argument from them; which seems to be this:

Argum. 2. If there were several Sects, as of Scribes, Pharisees, Sadducees, &c. tolerated by the Jewish Powers: Then several opposite Churches amongst Christians, ought to be tolerated by the Christian Magistrate.

But the first is true; Therefore the latter also.

Answer. The Major is denied upon the former grounds that the Major of the first Argument was.

The Minor in like manner is denied; and let him prove by Scripture, if he can, that any of the forenamed Sects refused to joyn in the Worship of God, or had by Authority Separated Congregations. If he cannot prove this, it is in vain to plead, that because our Saviour never reprov'd the Magistrate for tolerating; ergo, They did well to tolerate. And besides, our Saviour might from his heavenly wisdom forbear the reprov'g of some things; or if he did reprove them, it is not necessary the Scripture should record it. Sith the Scripture says, *Many things Jesus did, which are not written, John 21. 25.* Negative Arguments from Scripture are weak and fond: The Scriptures relate not, that Jesus reprov'd the Magistrates; ergo, he did not. As to the Essenes, the Scripture saith nothing of them, and much less that they were allowed by Authority to separate themselves.

Argum. 3. Your third Argument is taken from the Converted Jews and Gentiles of the first times; And if it be any Argument, must be thus framed:

If the Apostles were against the Uniformity of Jews and Gentiles: Then such a liberty as our Separatists stand for, is to be acted and pleaded for:

But the Apostles were against: ergo.

Answer. I deny both Propositions. Your Major in this third Argument, is as false as both the other of the former.

1. Suppose the Apostles had not at that juncture of time approved of such an Uniformity of Worship and Liturgies; doth it follow, that afterwards they might not approve of it?

2. The case is much different: The converted Jews were newly removed from a different strict Law, and so might well be born withal by

by the Apostles in some things, lest they should go back from Christ. Our Separatists never professed any Religion but the *Christian*, how unanswerably forever to it they have walked in it.

3. The Argument holds not from Churches not as yet settled, as to Fundamentals in Doctrine, to Churches settled.

Next deny your *Minor*, as very gross and ungrounded; as will appear. It appears not the Apostles were either first or last against Uniformity of Worship. You tell us there was a vast difference twixt the Christian-Jews, and the Christian-Gentiles.

1. How do you prove the difference to be so *vast*, that they did deny *Communion* one with another, and so *separated*; or, as the *Jews* and *Samaritans*, to have *nothing to do* one with another? Prove this, or you do nothing.

2. What a gross inference is this of yours! The believing *Jews* endeavoured to bring the believing Gentiles to an Uniformity with themselves in the *Jewish Ceremonies*, which were to be done away; and the Apostle did not approve the Gentiles should be burthened with Judaical Rites; ergo, the Apostles did not approve of Uniformity. Or thus, The Apostles did not approve of Uniformity in what ought to be abolished; therefore, they approved of no Uniformity.

3. That which you produce for your opinion, makes manifestly against you. For why did the Apostles and Elders enjoyn the Gentiles some few things; viz. concerning blood and things strangled? &c. Was it not to maintain a *Correspondency* and *Unity* one with another?

But here you bring us a *Criticism*: You say the Text *Acts 15.* is vulgarly corrupted. How prove you that? Because there is a *differing Manuscript-Copy* in the Kings Library. Well: But another *differing Copy* in any Library doth no more prove the used and *vulgar Copy* to be corrupt, then a *mill-shilling* proves all other *shillings* to be a corrupt or false coyn. How prove you that the used Text is not taken from a *Copy ancients* then the *Manuscript*? But I pray what is the great *difference*? Forsooth it is this; it seems that *τῶν* (not *τῶν*, as you or your Printer *misaccent* it) is *not* to be found in the Manuscript. It may be so; but if it be not there, there it *should* be: For the Apostles and Elders were to tell the Churches what *those* things necessary were, else they had been at a loss; for *necessary* is a *general* word, and the Christians (for ought we can learn) knew no more what was *Noahs Heptalogue* then you or I do.

You add learnedly as follows; "Who will believe, that the Holy Ghost thought it necessary to salvation, that we neither eat black-puddings or Rabbits?"

Here

Hear you Sir, you mistake : the Apostle wrote about things necessary to peace and compliance in those two things, not things immediately necessary to salvation.

And as to your Bill of fare, you have done nothing so regularly in all your Letter as this, that having first served in the black-puddings, you have saved the Rabbits for the second course. I know some that have stumbled at a *black-pudding*, yet the proof of their Consciences hath been in the eating. Perhaps also some may scruple at *Rabbits*, because they are killed by a *dunst* or *blow* in the neck, and bleed not ; but I believe, if hunger should pinch them, they would choose rather to eat a *Rabbits leg*, then kiss the *Hares foot*. So I have known some that would mince it, as if fearful to eat what they call *Superstitious Pyes* ; and yet encouraged by hunger, and the good example of others, they have been so forward as to scall'd their chops, and so have wept for their failing in their forwardness.

But (Sir) because you have beautified your Book with a shrewd Criticism, let me for good manners sake return you another. I can do it without finding out the corruption of Texts. Or if it be not a Criticism, let it be an Observation. You tell us in downright English, that by *blood* is meant *blood-shed* ; and that *things strangled* is added, and is a corruption of the Text. For Gods sake, be not too bold with the Text. *Corrupt glosses* are not so dangerous or presumptuous, as daring *Criticks*, that will tell you this or that Text is corrupted, when the Text is not for their turns. The Apostles intended here to enjoyn the believing Gentiles some things that might give *satisfaction* to the believing Jews, and yet not *burthen* the said Gentiles : 1. To forbear things offer'd to *Idols* ; of which S. Paul speaks more at large 1 Cor. 8. and also Chap. 10. shewing it might be done, so it were without offence : and therefore you and others *grossly mistake*, in taking it to be *gross Idolatry* that is forbidden the Gentiles in this place. 2. Things *strangled*, because the blood was not poured out ; at which the Jews scruple to this day. 3. Blood, that is, eating blood : A Commandment of God given to *Noah*, Gen. 9. 4. and after to the *Israelites*, Levit. 17. I scarce know how a man can do much more violence to a Text, then by understanding it of *Murder* or *Man-slaughter*. 4. *Fornication* is added, not as a thing of like *indifferent* nature, but as *esteemed* so by the Gentiles ; as may appear by S. Pauls Epistles, and as it is at this day esteemed by many *Romanists*, both by their judgement and practice, and by too many others in practice at least, the greater their sin, and sadder their account. That therefore *Fornication* is to be ever abstained from,

no honest man will deny. *S. Paul* hath frequently forbidden it in his *Epiistles*, as doth the *Seventh Commandment*, and other *Scriptures*. But he *no where* makes mention of things *strangled or blood*; which if of equivalent nature with *Fornication*, or things offered to *Idols*, he had done; which may perswade that those two *Prohibitions* were onely for a time, till the *Jews* were fully brought off from *Judaism*. Add to this, that the *Law* ceases, when the cause of it ceases. Now the cause of this *Law* given to *Noah*, and to the *Israelites*, which was the *Sacrifices*, is ceased. *Levit. 17. 11.* *The life is in the blood, and I have given it to you upon the altar, to make an atonement for your souls, for it is the blood that makes an atonement for the soul; therefore I will set my face against that soul that eateth blood, whether he be of the house of Israel, or of the strangers that sojourn amongst you.* But *Sacrifices* being ceased, I doubt not but this *Law* is ceased.

Argum. 4. Your fourth Argument is taken from *Christian Religion* under the *Christian Emperors*: Whence you would argue thus:

If all Religions were in the judgement of the Primitive times to be tolerated, not destructive to Government: Then ought they to be so now.

But all Religions were so;

Ergo, They ought to be so now.

Ans. 1. You might do well to point out to us those Religions of these later times, that differing from the Religion of this Nation; are not destructive of our Government, or are so.

2. If you could do this, yet there are other reasons, why such a Toleration as you plead for is not tolerable.

But I deny both your Propositions. Your Major, for three Reasons:

1. Because the *Primitive times* and these do not in *omnibus quadrare*. Some things might be tolerated then, which are not now tolerable.
2. If you mean that those primitive times are a *Regula* to these, you mistake: For nothing is *Regula*, but what is *exactly strait*; so that you must point out that portion of those primitive times, *viz.* under the Emperors, which was *free from all error*; which you can never do.
3. If it was sometimes the judgement of those times, and sometimes otherwise, there can be no shew of an Argument. So that I deny also your *Minor Proposition* or *Assumption*.

2. I say you have not proved it either the *universal* or *constant* judgement of those times. As to *Tertullian*, you mention not his words, and so I am not bound to search them out for you. As for *Lactantius De Justitia*, you had saved me some labour, if you had cited

cited the Chapter. The words aimed at by you, are in Chap. 20. And if your Citation was not at second hand, you might see that that Chapter is against the *Impious Heathens*, for forcing the Christians by tortures and other cruelties, to leave the Worship of God, and Christ his Son, to serve Idols. Doth this argue or make any thing against Christian Emperors, Kings and Magistrates, for compelling their own people, by *pious* and *moderate* Laws, to serve the living God? We care not what *Baronius* relates: The Question here is, Whether under the first Christian Emperors, all the Sects of Christians had at all times full Liberty of Conscience (as you term it) and were not subjected to any Penalties. This you boldly and ungroundedly affirm, page 8. and this I deny; and though it is more then I need to do, I prove the contrary. In *Eusebius*, lib. 10. cap. 4. *Constantinus* writes thus to *Melchior*: *I would not have you suffer in any place any Schism or Dissention at all.* And *ibid.* in his Epistle to *Chrestus* Bishop of *Syracusa*, he writes thus: *Since some have wickedly and perversely gone about to sever themselves from the Religion of the Sacred and Celestial Power, and from the Catholick Opinion; I purposing that such contentions of theirs should be cut off, have written, &c.*

Socrates lib. 1. cap. 5. By *Constantine's* Edict, *Arrius* and *Eusebius* (not *Pamphilus*) and *Theognis* were exiled; to wit, about the Doctrine of *Arrius*. And cap. 6. *This We also straitly command and charge, That if any man be found to hide or conceal any Book made by Arrius, and not immediately bring forth the said Book, and deliver it up to be burned, that the said Offender for so doing, shall dye the death: for as soon as he is taken, Our pleasure is, that his head be stricken off from his shoulders.*

Again, *Socr.* lib. 5. 10. *Theodosius* the Emperor sent for *Nectarius* Bishop of *Constantinople*, and reasoned with him, how he might rid the Christian Religion of the discord and dissention; how to reduce the Church to unity; how to sift out the Controversies and quarrels which molested the quiet estate of the Church, and rent asunder the Members of Christ: punishments to light on their heads who were discovered to be the Authors of Schism, and disturbers of peace and quietness.

Eusebius, lib. 1. cap. 12. *Theodosius* condemning *Nestorius*, uses these words: *We decree, That whosoever shall embrace the wicked opinion of Nestorius, and give ear to his lewd Doctrine; if they be Bishops, shall be banish'd; if Lay-persons, shall be accursed.* What have you gained now by quoting the times of the Christian Emperors favouring Li-

bertry; when you see these Testimonies give a full and flat battado to your bold and false Assertion?

You like not their Objection that say, the Roman Empire had a standing Army; "Because (say you) the Army was diversified by several Religions."

I must needs say, it is a *wretched* Religion, that must be kept in order by an Army: Armies should rather be kept in order by Religion. But whereas you say, that the Army was diversified by several Religions; if you mean, that men of one Religion were sever'd by themselves into a Regiment or Troop, and *sic in ceteris*, it is *gratis dictum*. Shew us History for that, if you can.

Argum. 5. Your Fifth Argument (page 9.) sounds thus:

If the ways which have been used to bring men to Uniformity of Religion, have been either evil or ineffectual: Then such a Liberty as our Separatists stand for, is to be used and pleaded for.

But the ways have been such; Ergo.

Answer. I have odd luck not to meet with one sound Proposition or Assumption.

It follows not in your Major, That if no good or effectual means have been used; therefore this pleaded-for Liberty of Conscience must be granted.

1. Because some good and effectual means may be found out, if none have been. A sinner hath continued long in sin, much means hath been used, but none hath yet been effectual to reclaim him; must he therefore be let alone, and no further means used?

2. Suppose we were confident that means used, would be for the future ineffectual, yet may not we surcease from those means, if we find them agreeable to the Law of God, and those Humane Laws that are not repugnant to that Law.

3. Arguments from success, good or evil, in hindering any evil, can no way justify the toleration or permission of that evil. If buckets, and engines, and hooks, and ladders were not effectual to save the City from being so far consumed; by your Argument, these helps must not be used for the future in any scar-fire; but it must have a toleration to burn as far as it will, when ever it is kindled.

Your Minor you would prove by Induction: "Some vvays used (say you) are evil, as the Inquisition, fire and faggot. But to vvhat purpose is this mentioned? As if vve either had exercised, or were about to exercise that cruelty on others, that hath been exercised on us for matter of Religion. A thing that I am fully perswaded never entered into

into the thoughts or purposes of Prince or People; Magistrate or Minister.

Next you tell us, in the behalf of your *Minor*, that other ways are fruitless and ineffectual; "as by contriving General Forms and Ways, to which each party is to subscribe; but this way (say you) God never blessed.

I answer, *General Forms* for each party to subscribe to, are of two sorts: *unlawful, and evil*; or *lawful and good*. Of the former sort, were the *Covenant* and *Engagement*, and other things tending to the like purpose. And these indeed God seemed to *blast*, rather than *bless*. Lawful and good Forms, are the Oathes of *Allegiance* and *Supremacy*, and *ab-renunciation of that unlawful Covenant*, with other things of like nature; which God hath hitherto *blest*, and we hope will *bless*, and *blast* all designs against the same: and this we hope the rather, because these Forms were brought in by *Peace* and *Loyalty*, as the other were by *Blood* and *Rebellion*. And we who have subscribed these Forms, are all unanimous, no breach is to be seen or heard amongst us. And were it not for your Clients that scatter about every where, we should have as glorious a Church for Knowledge, Piety, Order and Concord, as any since the Apostles times, and as we had thirty years or forty years since.

But one thing by the way: Beware how you make an Argument from Gods *External Blessings*. For if by blessing a Way, you mean prospering the men that go that way, you may mistake. The Way he approves, he blesses; yet may he not only *not prosper*, but *punish* the men that are in his Way, for sin otherwise committed against him.

Here follows a pretty passage in these words: "This way proved like the firebrands which (with the cords) united the tails of *Sampsons Foxes*, whilst their heads were at distance.

Pray (Sir) have you the *cords* by you, to shew as a rarity, or a rare piece of Antiquity? For there is no such thing to be found in the holy Text. And for ought you know, they might be *with* which the tails were tied together; which being green, would not so soon take fire as the cords. But it is past my cunning, how a *firebrand* should tie two tails together; for so your words imply. I will sooner find a knot in a Bull-rush, than you shall tie a firebrand on a knot.

However, I do much wonder at you, that you will give such *nips* to your very Friends; or dare be so bold to meddle with men, after they

they have publish'd so many large Testimonials of their Repentance, and made so much amends, by complying so fairly and sweetly vvith the Church of England, as novv to make them *Sampsons* Foxes. For I see not how possibly this can be applied to any so pertinently and clearly, as to the Covenanters of several Factions. It is true, as you say vvell, their *heads* look several vvays; some towards *New-England*, others toward *Holland*; but their *tails* joyn'd in the *Firebrand*, the *Solemn League*: Onely they had *one trick* which *Sampsons* Foxes had not, that at last, from *joyning tails*, they went together by the *ears*. But this it is to joyn together in *evil* and *unlawful* Forms. The *Jesuits* and *Dominicans* tails (which you speak of) may be tied to the former of the Covenanters (if you please) with a *Firebrand*.

Here follows next an *odd* passage, which smells somewhat of the *Fryers Cogle*.

"Amongst Protestants (say you) how little are Controversies extinguish'd by the *dubious* and *general* Texts of Scripture! How little doth the *dubious* Creed of the Apostles conduce to the deciding among, &c.

First, If by *Protestants*, you mean the Protestants of the *Church of England*; pray *what* Controversies do you find amongst us? For we are *not* bound to undertake *but* for our selves. Are any Controversies (if any be) so *quick*, as betwixt the *Jansenists*, and their *Antagonists*; or betwixt the *Anabaptists*, and *Quakers*; and all other Sectarians one with another?

Secondly, What mean you by the *dubious* or *general* Texts of Scriptures? Must we understand you *sensu diviso*, or *composito*? If *composito*; then your meaning is, that the Scriptures are *dubious*, and no way fit to extinguish Controversies: and then I see you are not for *S. Ambrose* his advice, *Scripturas interrogemus, interrogemus Apostolos, interrogemus Christum*: You seem rather to be for the *nasus cereus*, and *plumbia regula*. But if you speak *sensu diviso*, meaning onely the *dubious* Texts: Do you take us to be such *Tenebriones*, as to leave the *clear* and *plain* Scriptures, and to fly to them that are *most dubious* and *dark*? I perceive the *Apostles Creed* is also *dubious* with you; and because you give *that* a *rub* as well as the *Scriptures*, you leave me *dubious*, whether a man may find you at *Rome*, or at *Amsterdam*. But to bring you home to your Question; whether Forms be safe, or dangerous; whether the Scriptures and Creed be clear or dubious; or for ought else you have alledged in this Paragraph, you prove not the liberty contend-

Arg.

Argum. 6. We jog on to your sixth Argument.

If mens minds cannot be united into one Religion: Then the Liberty of Conscience spoken of, is to be acted for.

But mens minds cannot. Ergo.

Ans. To your Proposition:

1. You may as well argue thus: If we cannot make all men *just and honest*: Then that liberty that they desire, to be *Cheaters, Ex-tortioners*, and such like, is to be acted for. But we cannot make all men just and honest; Therefore, &c.

If a Religion be a *sound* Religion, as we doubt not the Publick Religion of the Church of *England* is, men are bound to rectifie their Consciences; and the Magistrate, whose Conscience tells him that the Religion he establishes is sound and good, ought to endeavour its Propagation, and his Subjects ought to submit to it.

Either you are *one* of these Dissenters, or *not*. If *one* of them, you have cause to ask God and his Church pardon that you are *so*. If *not*, you have cause to do the like for endeavouring to plead for them; and to ask pardon of them, for pleading *no better*. Let me therefore ask you, seeing you are so ready to bound the Magistrates Conscience, what bounds you will set to the peoples plea of Conscience? Some have thought themselves bound in Conscience to come into my Pulpit, and to hold forth to my Congregation, against my consent, and to set my people against me and my Doctrine. That which some time I have had experience of in mine own charge; when one in my pulpit, and in mine own hearing, did bid my Parishioners spit in my face, because I would not take the Covenant, or take part with that cause. Some have pleaded Conscience, and have affronted me in the Congregation, and interrupted me more then once in preaching the Word of God. Some have told me more then once, that they were bound in Conscience to pay no *Tyther*, as *Jewish*. &c. So that by these unbounded pretensions of Conscience, the Ministers of *England* may be at any time, or in any place, *disturbed* in their Ministration, and *deprived* of their lawful and just subsistence, and perish by the *saddest* death, which is *starving*; and the *revenue* of the Church may be wholly *imbezell'd*. Conscience hath been pleaded, and (if it be not bounded) still may be, for *Mutines*, *Sedition*, *Rapine*, *Murder*, *Parricide*, *Treason*; and what not? Therefore *will* or *will* you, bounds *must* be set to the plea of Conscience; and then it will not be impossible to determine, what bounds must be set, and *who* must set them. Of which I would

would offer a free and moderate Essay, had I leave and encouragement to do it.

As to your *Minor*, you prove it thus : It is impossible to make all mens Consciences of *one extent* ; therefore it is impossible to unite all mens minds into *one Religion*.

The Antecedent is disputable. There is therefore *Triplex Impossibile*.

1. *Logicum* : A thing is *Logically* impossible, when we cannot conceive it at all possible ; as that any thing *should be and not be at the same time*.

2. *Physicum* : When a thing cannot be according to the *course of Nature* ; so that if it be, it is by a *Miracle*.

3. *Impossibile Morale* : When a thing is *possible* , but hath so many *difficulties* , that all considered , it *seems* impossible, or we are apt to call it so.

That Impossibility you speak of, is not a *Logical one*, that is *absolutely* such ; nor a *Physical one*, then it must be by a *Miracle* ; but it is *Impossibile Morale*, vvhich is onely *difficile*. For it *hath been done* , as you may read, *Acts* 2. 46. *They continued daily with one accord* ; and *Acts* 4. 32. *They were of one heart, and one soul* : And S. Paul exhorts *not* to a thing *miraculous*, much less *Logically* and *absolutely* impossible, * *1 Cor.* 1. 10. that they should be

* *At least so far, as that men may unite into one way of Wo ship.* perfectly joyned together in the *same mind*, and in the *same judgement* : And so elsewhere in Scripture.

Your *Antecedent* is answered : Your *Consequent* is flatly denied. For if vve cannot bring men to be of one extent in Conscience, it followvs not, that men may set up as many Churches as they have persuasions. Have not men all along, of several Judgements and Consciences in several things, yet lovingly and dutifully joyn'd together in *one Church*, and *one Communion* ? Do not the *Dominicans* and *Jesuites* do so, as you your self instance ? Do not the *Episcopal* and *Presbyterian*, that are any vvhit moderate, do the like here at home ? What a *Mishmash* of Churches do you plead for, and hovv miserably do you do it ?

I had almost forgot to observe your proof of your *Antecedent* by a similitude.

All mens shoes (say you) cannot be made of the same size :

Ergo, Nor *all mens Consciences of the same extent*.

There may, I confess, be some resemblance betvvixt Conscience and

and shoes. For as some shoes are made of *stretching-leather*; so is Conscience too often; and your Clients Consciences especially, which you would have stretch in *infinitum*; to do what they please in separating, without controul. And yet a pair of shoes are like one another, especially if *upright* shoes; and so *upright* Consciences may be like one another: though you hold the contrary. Moreover, shoes, if they be not *strained*, are apt to go awry; so if some mens Consciences be not strictly look'd to and tied, they will go wickedly awry. Lastly, as men have often *dirty* shoes; so they have foul Consciences.

But whereas you say, it is impossible that all shoes should be made of one size, I propounded the question to my Shoemaker. Who says he can do it; for it is but making them all on the same Last. There are in the Shoemakers shop fifteen sizes; would you have as many several separated Churches in *England*? The Consciences of too many of your Friends are, I doubt, of the fifteen; few, I doubt, of the Childrens threes. But I suppose you would have said, the same size will *not* fit every mans foot. We must then *alter* the similitude; and *Religion* must be the shoe, and *Conscience* the foot. And truly your Clients Consciences do sadly tread upon it, and trample it under them, as the foot doth the shoe. But (Friend) Suppose a man be troubled with corns, and his Shoemaker bring him a handsome, substantial, easie, neat pair of shoes, fit enough, but onely for his corns; must he turn them back? No, let him cut his corns. Let our Dissenters cut the corns of their Consciences; and our Religion will fit them very well. However, I hope you do not think a man may lay aside the Religion of his Countrey, being sound and good, as fitly as a man may turn back his shoes to the maker.

You go on and say, the weak are not to condemn the strong. We say so too; not because you say so, but the *Apostle*. But doth it follow, that because men must bear with one another in *difference of opinion*, about indifferent things of which the *Apostle* speaks, therefore the Magistrate must suffer the people to set up as many Churches as they please? To use your expression, neither *new* nor very *private*; this I am sure is not Gospel, and I hope will never be Law in our Nation.

Q^d "There is no president (say you) of any Liberty of Conscience granted upon *Penalties*; for that unavoidably *establishe* a *faction*."

For answer, I know not what *presidents* there are or may be, but I know there are *penalties* for such as refuse the publick Worship of God. Nor did those *Sages* that made those Laws (who were wiser then you or I) believe it would *establishe* any *faction*; but did it to the honor of God, of Christ and his Church, to repress *faction*. This effect it hath had; and if it have not now, it may be either because the Laws are not executed, or the disease is grown so *mortal* and *epidemicall*, that the Medicine will not reach the cure. You write as follows:

"For it is natural to mankind to desire to be at ease, and to wish (upon occasion) to endeavour its relief and redress from any grievances."

Ans^r. There are many things natural to mankind that must be cultivated, order'd, retrench'd, bounded and impeded. So must this desire of ease and redress.

1. This desire must not be in a *bad cause*: As when a man is ill at ease, and *under grievance*, to see his neighbour *thrive* by him. *Fertilior seges est alieno semper in oruo; vicinumq; pecus grandine uber habet.*

2. It must not be by *bad* means: As when men cannot have what they call liberty of Conscience, to *multiply*, and *threaten*, and become *seditions*. You add:

"It is natural for others, that reap benefit by the depression of others, to strive to continue them in that oppressed condition."

Ans^r. No benefit is reaped by the depression; but stubbornness of others, if any benefit be reaped. But you herein do both *undutifully* and *uncharitably asperse* the Government: As if in making *Penal Laws* against *Schismatics*, they had not any intention to *reclaim* them, but to make a *gain* of them. Whereas the greatest gain that can accrew to the State, is their *Reclamation*. And for the term *Oppression*, you make a very *improper* use of it: for when Offenders are justly and *only punish'd*, they are *not oppressed*.

"From

"From hence (say you) arises *anger, hatred, malice* and all
 "uncharitableness.

Ans. I thank you yet for a piece of the *Letanie*: It had done well, if it had been more *paisly* applied. But if your Letter prevail, we must be forced to *alter* our *Letanie* in one place at least; viz. *From all false Doctrine, Heresie and Schism*. For if the Magistrate will by Law, or Suspension of Law, allow Heresie and Schism, he will never suffer us, much less command us to pray against it.

To conclude; this *anger, malice, &c.* will be on *your* side; not on *ours*: and so we fear not the destruction you threaten. We pity you, but are far from hating you. But now you give us a Text of Scripture.

"If a Kingdom be divided, how can it stand?

Ans. I hope this Text is none of the corrupted ones, or dubious ones either you talk of: But is by you very unluckily quoted for your own cause. For if a Kingdom divided cannot stand; a Church divided cannot stand: If opposite Churches be permitted, it is a divided Church; ergo, if opposite Churches be permitted, it cannot stand. Here follows a piece of Logick.

"As all things *different* are not *opposite*; no more is all distinction a *factious* division, and destructive to the being of Government.

Ans. I see you have got a Sprig of Peter Ramus. *Dissentanea sunt diversa vel opposita. Opposita sunt disparata vel contraria.* What of all this? and what makes it for you? Our Congregations are onely *diversa*; they differ in place, in greatness, &c. But your separating Churches are not barely *diversa*, but *opposita*; and not onely *opposita disparata*, but *contraria sibi ipsis & nobis*. They consist not onely of men of *contrary* judgements; *contrary* affections and professions; but they have *contrary* Doctrine, and *contrary* Discipline. Yea, as *contrariando mutuo se pellere*; so do ours and the separated Churches. They will *not* communicate with us, pretending against mixt Communion; and the like; for this cause we Excommunicate them, and that most justly. For theirs is the Fault, and at their door it will lie at this day, and at the day of doom. We do not divide from them, but they from us. And if it be not a *faction*, or rather a *swarm* of factions you plead for,

tell us what a Faction. He now gives the Member of Parliament a notable Observation from the Members of Parliament: And thus he treats.

"All you make but one Parliament; personal quarrels may mine you, not personal distinctions.

Ans. Between us and the Dissenters is more than a bare distinction; as you heard just now. But suppose (to bring it home to the case) the Parliament-men should do as your Dissenters, separate themselves into parties; and those parties to choose every one a *Speaker*; and refuse to sit in the House, and to debate, vote or pass acts with them that keep to the House, and to the true Speaker; Would not this ruine the Parliament, think you? What a gross passage is this to affirm, that the difference twixt the Separatists and us is *no more*; then is betwixt the Members sitting in the High Court of Parliament? Now follows his Conclusion:

"What way is then best, but to allow each Church its severall way of Worship?

Ans. That is, what way is then best, but to suffer Christs seamless Coat, yea his holy Body the Church, to be rent in pieces? What way is best, but to let divisions, which Christ and his Apostles did so frequently condemn, to be by a Law establish'd? Those Worthies no doubt know a better way then you do, or I can or dare prescribe. Pray tell me, would you have them by a Law, flat contrary to the Apostles Rules, and the current of holy Scripture, have the work of *Ordination* both frustrated in some, and laid aside by others?

By your factious project, men never ordained, onely esteemed by their hearers *Gifted Brethren*, shall be allowed to teach in open Meetings: And they that are ordained, and have been from their youth, with much charge and labour, and by many Prayers and Supplications fitted for the publick, shall be past by and laid aside. For let separated Congregations be once but conniv'd at, these mischiefs will follow. 1. Many people that are wavering and unconstant, and have itching ears, shall fall off to them, upon curiosity. 2. Many that have got a little knowledge, and grow proudly conceited of it, shall joyn in with them, out of hopes, perhaps to be Teachers, *Faction* being still the daughter of *Pride*.

3. If any be covetously bent, and is loth to pay his Tythes, or other duties to the Church; and is for that reason either check'd, threatned or sued by his Minister, the next news will be, that he is become a Meeter. 4. If a man be reprov'd for a sin publickly or privately, in *revenge* he hath left the Church, and become a Sectarian. So that whilst some separate out of *ignorance*, others out of *wavering*; some out of *pride*, others out of *covetousness*; some perhaps by *enticement*, others out of *revenge*; the Parish-Churches shall in a short time be emptied, and (which is the grand design of *Rome*; and by them expected to be brought about by this very means) the National Church of *England* wholly ruined. These Lay-Teachers having got some Texts of Scripture into their heads, as if it were enough to make a Divine and a Teacher, to be able to quote Scripture, although they have no assurance how the Translation (beyond which they look not) is in every thing agreeable with the Original, gain so much upon the weaker people, especially the weaker sex; that they wonder at them, and take them as the people did *Simon Magus*, for the great power of God. God deliver us from such Establishments as you wish for. Let us now hear a little more of you.

"Which kind usage, with moderate endeavours, not imposing general Opinions, may in time (as it was of old) prevail to reconcile differences.

Ans. You should have said, with *other* moderate endeavours, else it's scarce sense; for is not *kind usage* a *moderate* endeavour? And what general Opinions mean you? Doth our Church impose upon the Members of it Opinions general or special? The Clergy onely excepted, and some to be admitted to certain Offices and Privileges, what is there that any men or women are forced to subscribe or profess? except the Apostles Creed be in your esteem a general opinion, as before it was *dubious*. And I pray you show us out of good Antiquity, where and when it was, that allowing several Churches their way of Worship, reconciled differences. Here follows fine work.

"Thus the Millenaries of old, and Fifth-Monarchy-men. Now God forbid *Millenaries* indeed of old there were, but *Fifth-Monarchy-men* are a new brood. This Writer hath a fine way of jumbling things together. As before he jumbles private Opinions

mons and Churches; as if the permitting or conniving at private Opinions and Perswasions, were a permitting several separating Churches; and as if prohibiting Conventicles, were a prohibiting private opinions. The Millenariës or Chiliafts were perswaded that Christ shall reign personally on earth a thousand years. But the Fifth-Monarchy-men, however they profess the Millenary Doctrine, are a dangerous Tribe, which the Millenariës never were. They hold, and have openly in print avouch'd it (I am afraid to name it) that all Authority and power is to be pulled down at present, that Jesus Christ may reign; they mean, that they themselves may reign: A Sect not onely most justly odious to all Princes and inferior Magistrates, but to every just man, true Christian, faithful Patriot, and loyal Subject. But what is this that follows?

“So it was with Mr. Mede and the Church of England.

Ans^r. *De mortuis nil nisi bonum*, much more *nil nisi justum*: Wrong not the dead. What inclinations soever Mr. Mede had to the Millenary opinion, he was no Fifth-Monarchy-man. I knew Mr. Mede from the year 1621; that is, eight and forty year since, and have been sometimes in his company, our Colledges being neighbours; I have seen and read several of his Learned Books: And all that knew him, know he was always not onely a *wise*, but a *zealous* son and Champion of the Church of England. His Learned *Diatribe* speak the same sufficiently, particularly on 1 Cor. 11. 22. and on *Ecclesi*. 5. 3. But your words imply as if he had been of another perswasion, onely did Communicate with our Church. *Christ's Colledge*, and the whole University of Cambridge knew him better then you. More of your stuff follows:

Thus the Baptized Christians made one Church.

You mean in the first ages: And then I pray you tell us what Anabaptists were then, except the Donatists may be called so? And were they not gross Separatists from the Catholick Church of Christ? But how excellently do you fight against your self? you plead for separated Churches, and that they should be free not to Communicate with us; and yet instance, or endeavour to instance, that the Baptized Christians and Anabaptists, the Judaizing Christians and Gentiles, the Arrians and Trinitarians (you might better say the *Orthodox*) communicated together.

Which

which is just as if a man should plead for the Communion in one kind; and to make that good, should bring instances out of Antiquity, that the Christians did still communicate in both kinds.

Trouble not your self to plead their Communicating with us. You know well enough, that we refuse men of no Persuasions to joyn with us, they holding the Foundation, which is Christ the Son of God; God and Man Crucified for sinners, and risen and ascended, &c. they also not propagating, but keeping to themselves their persuasions. It is *they* that refuse us, *not we them*. And let them be *Pharez*, and this breach be upon *them*. For my part, had I in my Parish any one that desired to joyn in Communion, though for his opinion he were Anabaptist, Quaker, or the like; one that did not seek to leaven my Parish, or otherwise scandalous, I would cheerfully admit him, with the leave of Authority: And however I might privately endeavour to rectifie his judgement, I would forbear in preaching, so much as to *name* any of their Opinions. You have been in the premises but an ill Advocate, and deserve not your Fee. You go on.

"And it is odd, that the Church of *England* should suffer our Tutelary Saint to be *S. George* that *Arrian* Bishop, and not allow the Communion of any favour to an Anabaptist or Fifth-Monarchist.

Answer. You are out here again, as in the rest. For, 1. The Tutelary Saint of *England*, was not *George* the *Arrian* Bishop, but *S. George* the Martyr, that Noble Tribune, under *Dioctesian* the Emperor: That *Heretical* Bishop was more fit to be the Tutelary Saint of such Hereticks as call themselves the onely Saints.

And for the Church of *England* suffering *S. George* to be our Saint to be odd: Methinks this is a very odd passage.

You know the Church of *England* neither expects nor accepts of any Tutela from the Saints departed; onely she acknowledges, that our Forefathers had an especial esteem for *S. George* as a Tutelary Saint; and in compliance with Antiquity, as far as she may, she alloweth of those Solemnities that are used in remembrance of him. Nor can you say, that the Church of *England* allows the Communion of no favour to Anabaptists or other Erroneous persons. For if it be onely private opinion and no more, she debars them.

them not of Communion; if it be external profession and practice, the without penalties accepts of their repentance and return to the Church. Now follows another piece of your Politicks.

"Such a Communion were to be wish'd, and the way is to allow each Church its several way of Worship.

Ans. Indeed a most excellent way to make us all of one Church; and that is to allow men to make several Churches; and to joyn us all in Communion, is to allow *faction*. For example, that you may joyn two in marriage, you must break off the match; the way to preserve the Town, is to set it on fire.

But here are two very prudent Cautions put in, if you observe them narrowly.

"1. That every several Way maintain their Ministers.

Ans. Their Ministers! What *Ministers* have Anabaptists, Quakers, and such Dissenters? Their peoples hearing them makes them not such. And what talk you of maintaining them? would you have them depend upon their hearers? Their very hearers will tell them they must be Independents, and work with their own hands. Your next sage caution is,

"2. That odious names be prohibited, as the names of Heretick and Schismatick were by Queen Elizabeth.

Let the *things* cease, and the *names* will cease presently. But if the *things* continue, the *names* will. How shall we distinguish betwixt the several Churches dissenting from us? A Congregation being of the Independent Way, is an *Independent Congregation*. You are a very friendly man; they must be allowed Churches as well as the Protestants, but they must not be called as they are. Would you have Farmers, and such as keep Bees, not onely to hive their Bees, but their Wasps? And when they have so done, if it were possible, they must not be called an hive of Wasps. And pray observe here again, how well you compare things, and how probably you plead for Friends; Queen Elizabeth would not suffer Papists to call those of her own Religion *Hereticks* and *Schismatics*, as they were wont, and as indeed they could not justly do; ergo, we must not call them so, that have left and scorn our Religion, although we may justly. Ours from Rome is no Schism; the Fanaticks from us is. Is there any consequence in this? But you are not onely for Liberty of Consciences, but of Consequences.

not

not caring how lax and loose they be. Here now follows another remnant of Fustian.

“ This course hath succeeded well, for under it Religion grew ; and whilst Religion was no mans interest, it was scarce any mans hypocrisie.

Ans. Did Religion grow in Queen Elizabeths time, by giving way to Schism ? What Schism did she give way to ? Nay, what Schism did she not punish ? Tell me where and when she allowed one Dissenting Congregation ?

* Your *Apothecary* also will prove a kind of *Solecism*. For what is it to have Religion our Interest ? Is it not in your sense, to serve a mans turn upon Religion, and by that to further carnal or worldly designs ? and is not this the same with hypocrisie ? Your *Gnome* then is this ; When Religion was no mans hypocrisie, it was no mans hypocrisie. Besides, how comes this *wise* sentence in here ? Doth every one that submits conscientiously to the Churches Government, make Religion his Interest, and turn hypocrite ?

“ When Religion had no other Recommendation but its naked self, such as embraced it, did it cordially.

Ans. Must no man then recommend Religion from other reasons ? Doth not S. Paul say, *Godliness is profitable for all things, having the promise of this life, and that to come* ? Nay, may not the Magistrate make some use of his power to bring men into the way to find the truth ? Must the examples of David, Solomon, Josiah, Jehoshaphat, and other godly Kings, be of no value, who commanded the observation of true Religion ? Let's hear some more.

“ Nor was it ever demonstrated, or can be, that the use of this Liberty did ever introduce such Factions, as are inconsistent with Government or Monarchy.

Ans. Nor can it be proved then, that the Sun is up at Noon-day. Was this our Writer all the late times asleep, or a Traveler in *Terra incognita* ? Did not the profuse liberty from 1642, or thereabout, to 1660, introduce and nourish those Factions that destroy'd both the most Excellent of Governments in the

World, by King and Parliament; and one of the most *Glorious* Monarchs that ever wore Crown?

“ And if it were only the abuse of it, let us look to that, —
“ Usus non propriè abusus tollendus — The *Scythians* may plant
 “ Wine, though it make them drunk.

Ans. Who must look to that, the *Libertines*, or the *Magistrate*? If the *Libertines*, as *Libertines* they are not to be trusted: If the *Magistrate*, then your cause falls; for he is to restrain Liberty. *Usus non tollendus ob abusus*, holds only in things good or tolerable; which your Liberty of Conscience is not yet proved to be. Wine is Gods good creature, and may be used, though abused: Your Liberty is not a Plant of Gods planting, and must be rooted out. But whereas you say the *Scythians* plant Wine, instead of planting Vines, I think they are drunk indeed. However, we will allow you a Trope, such a one as this: My Friend hath planted his Orchard with Cidar; that is, with Apple-trees. If your Letter had not been in the Press, your liberty of Troping had been less tolerable.

Now let us hear a weighty Exhortation to our Governors, in these words:

“ Let us in our Laws be as tender of mens Consciences, as our
 “ Common Law of their lives, &c.

Ans. I think they are properly called Statute-Laws, that concern Life and Death. But Liberty of Conscience will not only make and marre what Laws it pleases, but give Laws what names it pleases. The Paraphrase upon your Exhortation is no more but this: Let us make (I hope you are none of the House) such Laws as may give Liberty to mens Phaulties, Passions, Lust, Malice, Pride, Revenge, Sacriledge, Murther, Treason; for these and such things have shelter'd, and may shelter themselves under the Plea of Liberty of Conscience; and this must be done, because our Common Laws are tender of mens lives. Let us hear what you mean.

“ Which takes care rather that a thousand Criminals escape,
 “ then one Innocent be destroyed.

Ans. This must be then, when some foul crime is committed, and a thousand are suspected, and the true guilty person cannot be discovered. Else our Laws do not suffer Criminal persons to escape,

escape, to save the innocent. But here is no concluding Argument to conclude your Letter withal: The Laws when the guilty person cannot be found out, lets him escape; *ergo*, The Magistrate must set up by Law, or permit opposite Churches, and so establish, or at least permit Rents and Schisms in the Church of Christ, which is at the least to permit things Criminal and unlawful.

Such are the Arguments we have had from you all along: And now having answered what you have to say for your Friends, and their Cause, I shall take notice of some by-passages in your Letter, and so conclude.

Page 1. You begin your Letter with a piece of *State-Discourse*, and tell us:

"That it were better to study how to advance the Glory, Riches and Power of the Nation, then with so much distraction labour to preserve its being.

1. I take you by your Letter, not to be a man fit to deal in State-affairs, and therefore it matters not what you wish.

2. I hope the condition of the Nation is not so *desperate* (setting aside her sins, for which I hope God will give repentance and pardon) as to be distracted how her being should be preserved. It is true indeed, your Clients are her greatest distraction now, as her destruction once. But God be praised, she is not yet under distraction or despair. But you would persuade the World, that although the Nation is again lately settled upon the just and ancient Basis, by a *Merciful and Wonderful Providence*, yet now she is at her wits end.

3. You do in effect charge those that sit at the Helm, that they do not, or have not endeavoured to advance the Glory, Riches and Power of the Nation; or that except they put your Design of Liberty of Conscience in execution, they do it not.

4. I must tell you, this your Design is more like to be the Dishonor, Poverty and Weakness of the Nation, notwithstanding any thing in your Letter to the contrary. In the next Paragraph you write thus:

"I am apprehensive of the danger of a Change.

Ans. Why then do you plead for so great a change, as must needs indanger Church and State?

"I am sensible of the *Houses reputation*, vvhich may suffer in rescinding their ovvn acts.

Ans. Why then do you perswade them to rescind the Act of Uniformity, and other Acts tending to that purpose: vvhich they must do, if they grant your Liberty.

"I have made some reflections upon the parties vvhich may indanger the Kingdom by their factionnests.

Ans. Oh Sir, you should not have made reflections upon them, but refractions; for they are a Refractory brood. Indeed you reflected upon them to some purpose, vvhhen you gave them a flap vvvith a Fox tail, and compared them to *Sampsons Foxes*. But if there be a factious party so dangerous, I marvel such an honest man, as I vvould have you to be, vvill plead for them.

"I have all just respects for the National Church of *England*, "in its present Constitution.

Ans. 1. Why do you then plead so terribly for her most bitter and sworn Enemies?

2. What mean you by *just respect*? Either you are a Son of this Church, or not. If not; vvho can tell how far your *just respect* reaches? If so; there is more then respect due, *viz. love and duty*. I hope a Child owes more to his Father or Mother, then *some respect*. I suppose your *just respect*, is just none at all. An additional novv followvs:

"That holy Synod adds, What you vvould not that others "should do to you, do not you to others.

Ans. These vvords are not to be found in *Acts 15*, vvhich speaks of the holy Synod. If this be not a corrupting the Text by you, it is an addition to the Text, vvhich is as dangerous. Indeed *Vers 10*. speaks of not laying on a burthen, *viz. Circumcision, which neither they nor their Fathers were able to bear*. But from hence you shall never be able to prove your Liberty of Conscience. It followvs not: The Apostles and Elders vvould not lay upon the Converted Gentiles Circumcision, as having been burthensome vvhen in force, and novv to be in force no longer; therefore, The Magistrate must not by the gentlest means, force.

force his Subjects to the Ordinances of Christ, whose yoke is easie, and burthen light; and which shall continue to the Worlds end. And as to that holy *Gnome* of our Saviours, which is the Law and the Prophets, *Quod non vis tibi fieri, alteri ne feceris*. It holds in *Commutative* or *Collateral* Justice, not in that which is *distributive* or *descending*. For example; it follows not, that because the Magistrate would have the Subjects pay tribute, homage, and honor to him; therefore he must pay the same to them. A Master would have his Servant wait on him, go on his errands, clean his shooes; must he therefore do the like for his servant? The Father would have his Childe kneel down and ask him blessing; must the Father therefore ask the Child blessing? The Governor would not have the people deprive him of his Liberty in Religion; must he therefore give them what liberty they please?

In page 8. I find a pretty passage, in these words:

"The particular passages I would recite more, were there not a great deal of *Pedantry* in quoting Latine.

Ans. It seems you thought *Pedantry* a pretty word, and w. s. resolved here to bring it in, though with no propriety, and to no purpose. For what is *Pedantry*? is it not Boys work? What, because Boys at School construe, make and write Latine, is it therefore *Pedantry* to quote a Latine Author in his own words? Is quoting Greek also *Pedantry*, because Boys learn Greek at the Grammar-School? But before this they learn English, and to write an hand, which is more properly *Pedantry*: Why then do you practice the truest *Pedantry*, by writing an English Letter? Besides, you herein charge the Learnedst men in the World with it, such as *Selden* and *Grotius*, who were very copious in Latine Quotations, whose Learning you acknowledge. Thus I have run through all your *Pedantry*. I have but one thing more to do; viz. To retort all your main Arguments upon you, and so to leave you: Wherefore I thus argue; If the Governors of *Israel* permitted not the people of *Israel* to set up amongst themselves divers opposite and separating Churches; if there be no example of the like, from the times of *Zorababel* down to *Herod*; no example of the like in the Apostles time, nor in the best times after; nor so much apparence of any such thing as of the contrary in

in the times of the Christian Emperors; if the means used to bring men to Uniformity, have been some of them good and effectual; if the uniting mens minds into one Religion, is not a thing Morally impossible: Then neither ought you or any one plead or act for such a Liberty of Conscience, as extends to the setting up of separating, opposite Churches.

But all the premises are true;

Ergo, The Consequence following upon them, and mentioned before, is true also. And so

Farewel.



A POSTSCRIPT

To them of the Separation.

IN those Discourses that we have with you in these times, we find that ordinarily you alledge three things for your desired Liberty to separate from the Publick Worship by Law established.

1. That ye cannot comply with the *Liturgie*, or the Orders of *Standing, Kneeling*, and such-like things prescribed therein. 2. That ye cannot Communicate with *mixt Assemblies*, where people of prophane and loose conversation do Communicate. 3. Ye lay great blame upon the *conversation* of the *Clergy*: How justly, we shall see in the sequels.

As to the lawfulness of the *Liturgie*, and whatsoever is required of you therein; so much hath been lately written by several Judicious and Pious men, that I know not what need more to be said. And as to the lawfulness of communicating in mixt Congregations, so much hath been publish'd by divers Divines; some in the latter times of Queen *Elizabeth*; many in the times of King *James* and King *Charles* the first, of blessed memory, that a man would wonder that any should stick at Communion with us.

If

If therefore any of these Dissenters have any Arguments to make good either their first or second Exceptions (for *we* are not bound to find out Arguments for *them*) upon their first appearance in the World; they shall, with Gods grace and assistance, find a quick and satisfactory answer.

Only at present let me say, it's strange people should find fault with, and disobey the very Lavvs to vvhich they have obliged themselves. For *these* things aforesaid, are ratified by a *late Act of Parliament*; and these *Dissenters* being of the *Commons of England*, are represented in Parliament by the Knights and Burgesses that appear for them; so that the consent of *these*, includes the consent of the *other*. Besides therefore the *impiety* of disobeying the Lavvs quickned and confirmed by the Kings Sacred Majestie; there is added *absurdity* and *iniquity* to oppose the Laws themselves have *vertually* made. *Galut. 2. 18. If I build again the things I have destroyed, I make my self a Transgressor.* In like manner, I make my self a Transgressor, if I *destroy* the things that I have *built*. I novv make return to your third Exception.

3. As to the *blame*, or *aspersions* rather, ye lay upon the Ministers of the Church of *England* in your talk and discourses, in your private Exercises and secret Libels: Let these things following be vvell vvieghed.

1. Ye cannot more abhot any impiety or irregularity in men of our Function, then *we our selves* do. For *we* are bound by the Will and Commandment of God, by the Lavvs of Christ, by the Canons of our Church, by the nature of our Function, by our ovvn personal promise at our entrance; for the good of souls, for the honor of the Church, and the glory of God, to be *examples* to the flock, *examples* in Conversation. We must be *Sal mundi ob sanam doctrinam, & lux mundi ob exemplum virtutum.*

2. It is in you an *unvvorthy* and *undvvise* practice, to search out and blaze about in *Paquets* and other vvays the blemishes of any of our Ministers. Yea, it is great *ingratitude*, seeing that by the Piety, Learning and Industry of our Predecessors, instrumentally the Scriptures have been Translated, and brought to
your

your knowledge: Yea, by many of us at this day explained and interpreted sound and profitably for you. And if you depend upon our Translation, why do ye reject our Interpretations? The people of *other Nations* deal not thus with their Clergy, to vvhich ours is not inferior.

3. By this means ye give shameful advantage to the Common-Enemy, vvho have some colour to upbraid us, because ye do it. Thus ye put swords into their hands; to fight against us. Thus vvith *Ham*, ye tell of your Fathers nakedness, vvhich ye should go backvvard and cover: Ye are herein too instrumental to Satans project. *Hic enim est astus Satanae, querere aliquid viti in Ministris quod in Evangelii infamiam redundet. Nam, ubi consecutus est ut vilescat Ministerium, perit spes omnis profectus.* Calvin 2 ad Cor. cap. 6.

4. When (to use the vvords of the Psalmist) ye have search'd out iniquities, and accomplish'd a diligent search; when ye have taken the *most exact* and *severe notice* of our conversation that ye can, vve doubt not but that both in City and Countrey it vvill appear, that the *major part* are not guilty of any evil course of life (vvhich ye must prove, if ye presume to tax the Function, the *major part* giving the Denomination.) Nay, I hope not one in tvvelve will be found to come under just censure; and if it vvill so, that is no more a reproach to the rest, then *Judas* vvvas to the other eleven.

5. If a Minister have at some time fallen into some sin misbecoming his holy Calling, and *live not* in it, and after vvalk more exactly; this is not to be laid to his charge, much less to the rest of the Ministry for his sake. Peter once denied his Master, yet recovering out of sin, he recovered the honor of a faithful and eminent Disciple, and Apostle of Christ.

6. A Tree is knowvn by his fruit: But then, 1. It brings forth that fruit ordinarily. 2. It maintains, nourishes and holds forth that fruit. As to the first; the sin of Murther vvvas not ordinary vvith *David*, not his practice. The sins of Covvardize and denial of his Master, of Curling and Swearing, vvvere not *Peters practice*; nor vvvas Drunkenness the practice of *Noah*: Therefore not their fruits. And as to the second; none of our Ministers, I hope, do or dare uphold or maintain any vvay of Wickedness, but condemn it.

Those actions *most properly* (though not *only*) are mens fruits; which they *own, profess, Allow, defend, plead, preach, write, print* for; as suppose it was for Oath-breaking, Sedition; raising Com-
bustions, Disloyalty, all breach of Charity; for Divisions and Se-
parations, laying aside the holy Sacraments, acting in, or encour-
aging of Sacrilege, Confusion, Irreverence and Disorder; al-
though they plead for them under other names and notions.

7. Ye have made it your *interest* to render us odious. We can
no way please you. If we live as becomes our Calling, then ye
say, though not openly, Oh, that mans good conversation, renders
him the more dangerous Enemy of Jesus Christ; ye should say,
of us that divide Christ. Ye will neither dance when we pipe,
nor mourne when we weep: You know what follows.

8. Suppose there were more and greater scandals given by the
Ministers then is, or I hope ever will be; this is *no ground* for
the people of the Lord to forsake their Ministry, much less to
set up Ministers of their own making and allowance; and not
by the Ancient, Usual, Scriptural, Lawful way of Ordination.
The Scribes and Pharisees did not well; yet sitting in *Moses* his
Chair, Christ commands his to hear them. And in the times of
the Law, when Priests were never so bad, when *they said not where*
is the Lord, and knew not God, but transgressed, Jer. 2. 8. when
they violated Gods holy Law, and prophaned his holy things, Ezek.
22. 26. yet we read not that the people presumed to set up Priests
of their *own making*, and from amongst *themselves*; no, nor the
Princes, except *Jeroboam* the Son of *Nebat*, who made *Israel* to
sin; and he made Priests of the *lowest* of the *people*.

9. Where such people have a prejudice against us, either for our
Ordination; which is by laying on of the hands of the Bishop
and Presbyters (which yet is after Letters Testimonial, and Exa-
mination :) Or for our *Sustentation*; which is mostly by Tythes:
Or our *Education*; which is, or should be in Learning; they
willingly pass by what is good, and search and hunt for some
evil, though an hundred miles off.

10. The Laws and Canons of our Church are strict against
whatsoever may give offence in the Ministry. Canon 34. He that
is to be ordained, is to have *Letters Testimonial* of his good con-
versation, either under the Seal of some Colledge in one of the
Universities,

Universities, or of three or four grave Ministers, and other credible persons, who have known him three years before. And *Can. 75.* they are forbidden, (except in case of honest necessity) Taverns and Alehouses, and to board or lodge in them: They are forbidden Drinking and Riot, Dicing and Carding, and all unlawful Games, and any evil Conversation, under the most severe Ecclesiastical Censure. To which I add, that the Reverend Governors of our Church do upon all occasions testify (something I can alledge by what I have heard from the lips of some of that Venerable Order) their abhorrency of any evil behaviour in the Clergy; and that they are ready, upon due cognizance, to use the greatest severity in such cases. But to what end should I apply my self to you any further? It is *labor cassus* to dispute against three things; Passion, Conceit, and Interest. If ye will bid me, God speed, I will bid you

Farewel.



F I N I S.